1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2



uninfluenced by the vices or virtues of alien races[1]." At the present time conjugal infidelity is very common and is lightly regarded. It is almost certain that the establishment of the Penal Settlement amongst them has affected their morals in this particular, but there does not seem to be any very satisfactory evidence that their former morality was quite so strict as Mr Man would have us believe. One piece of evidence in this matter is that the spread of syphilis, when it was first introduced amongst them seems to have been very rapid, and yet this was before many of the tribes had been very seriously affected by the Settlement.

Besides the special sexual relation between a husband and wife there is a special economic relation, if we may speak of it as such. The two share one hut between them, or one portion of a communal hut. It is the duty of the wife to provide the fire-wood and the water for cooking and drinking, and to cook the meals at the family fire. It is the duty of the husband to provide flesh food for himself and for his wife, while it is her duty to provide and prepare vegetable food.

A marriage is not regarded as fully consummated until the birth of a child. Mr Man states that the survivor of a childless couple is not looked upon as the chief mourner. A father who has been away from home greets his wife first on his return and then greets his other relatives; but if no child has been born to him a husband first greets his blood-relatives (father, mother, brothers, etc.) and only after that does he visit his wife.

The only regulation of marriage is on the basis of relationship. Marriage is forbidden between near *consanguinei*. The exact rules, in this matter, if indeed there be any exact rules, are difficult to discover. It is quite clear that a man would not be permitted to marry his sister or half-sister, nor his father's or mother's sister, nor his brother's or sister's daughter. The question is more difficult when it comes to the matter of cousins. In 1908 I only found one pair of first cousins who were married to one another, this being in the *Aka-Bo* tribe. The husband

[1] Man, *op. cit.* p. 135. He speaks of the wives as "models of constancy."

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582 and wife were the son and daughter of two brothers. Mr E. H.
605 Man writes that "marriage is only permissible between those who are known to be not even distantly connected, except by wedlock, with each other; so inexorable, indeed is this rule, that it extends and applies equally to such as are related merely by the custom of adoption." He adds that marriage between first cousins is forbidden. I was not able to satisfy myself on this point, but it seemed to me that while such a marriage as that of first cousins was not actually regarded as wrong, and therefore forbidden, it was regarded as preferable that a man should marry a woman not so nearly related to him. No distinction is made between different kinds of cousin[1].

582 597 My observations did not confirm Mr Man's statement that persons related by adoption are forbidden to marry. It is necessary, however, to distinguish two different kinds of adoption. When the parents of a child of less than six or seven years of age die, the child is adopted into some other family. We may call this "orphan adoption." As will be explained later, there is another custom by which children of over seven or eight are adopted by a married couple belonging to a local group other than that of the parents, and live with them till they come of age. The parents of the child are still alive and they visit him or her at frequent intervals. No bar to marriage is set up by this kind of adoption. An adopted son may marry the daughter of his foster-parents. Indeed when children are betrothed it is the rule for the girl to be adopted by the boy's parents, at any rate for a time. On the other hand it is quite possible that a child adopted when of tender years (as an orphan) would not be permitted to marry a child of his or her foster-parents. I was unable to satisfy myself on this point.

582 There seems to be a prejudice against a woman marrying a man younger than herself. Some of the women with whom I talked expressed strong contempt at the idea of marrying a man younger than themselves. Unfortunately, I neglected

[1] I collected a number of genealogies from the natives, but unfortunately my own inexperience in the use of the genealogical method, and my consequent inability to surmount the difficulties with which I met, made this branch of my investigations a failure.

2:Man G-5 (1869-1880)1932 AZ2 Andamans AZ2



572 597 836 584 seniors, a good deal of flirtation, and often something more, is carried on by the young people without arousing any suspicions as to their sentiments for one another, until the affair has become too serious to be broken off, and has to end, sooner or later, in their marriage and start in life on their own account. In some cases, when the guardians have reason to believe that a lad has, notwithstanding his assurances to the contrary, a *sub silentio* attachment, they adopt the following method for testing the truth of his asseveration; on a given day it is arranged by the friends of the suspected couple that they shall (without the knowledge of either) be painted respectively [304] with the red oxide of iron unguent, *kòi·ob-*, and the white clay *tâ·la-ōg-*, for, as they would not meet till night-fall, the risk of their discovering the trap laid for them is reduced to a minimum, while a glance on the following morning would suffice to betray them if guilty, and the guardians' object would be attained, for, from shame at his secret being known, and his falsehood exposed, the youth feels in honour bound to break off his connection with the girl, at least for some time.

582 597 **Relationships.**—1. In all the relations of life the question of propinquity is, in their eyes, of paramount importance, and marriage is only permissible between those who are known to be not even distantly connected, except by wedlock, with each other; so inexorable, indeed, is this rule, that it extends, and applies equally, to such as are related merely by the custom of adoption to which I have just referred.

[605] 601 2. A first cousin, actual or by adoption, is regarded as a half-brother or half-sister, as the case may be, and nephews and nieces almost as sons and daughters, while the terms used to denote a grandfather, grandmother, grandson, and grand-daughter are equally applied to indicate respectively a grand-uncle, grand-aunt, grand-nephew, and grand-niece.

3. Parents, when addressing, or referring to their children and not using their names, employ distinct terms, the father calling his son *dar ō·dire, i.e.*, he that has been begotten by me, and his daughter *dar ō·dire-pail-*; while the mother makes use of the word *dab ē·tire, i.e.*, he whom I have borne, for the former, and *dab ē·tire-pail-* for the latter; similarly, friends in speaking of children to their parents say respectively, *ngar ō·dire*, or *ngab ē·tire* (your son), *ngar ō·dire-pail-*, or *ngab ē·tire-pail-* (your daughter).[1]

4. Uncles and aunts on the father's are not distinguished from those on the mother's side; relationships are traced in both lines, and the system with reference to either sex is identical.

[1] Foster-parents employ the terms *dōt chá·tnga-* and *dōt chá·tnga-pail-* in referring to their adopted son and daughter respectively.